THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness."—PHILLIPS BROOKS.

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MORMONISM A WORLD-WIDE RELIGION.

A DISCOURSE BY ELDER CHARLES W. PENROSE AT THE ENSIGN STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 26TH, 1910.

(*Continued from page 117.*)

This gospel is being preached to every creature, as far as we can carry it. The mission of the angel is being fulfilled. This gospel is going forward, and every effort made to stop it is aiding in spreading it. We encounter a few individuals who take pleasure in heaping all kinds of epithets upon us, hedging up our way, and prejudicing the minds of the people. But after a while, when their foolish stories begin to fade out of the minds of the public, people begin to see that they have been deceived by these persons, and they want to know something about this gospel. Over in Germany, for instance, it isn't considered strictly within the privileges of the law for our elders to preach—that is, if they are called "Mormons." If they are called by some other name it does not matter so much, but they are not legally authorized to preach. The people don't like this oppression, and the very means that are being used to prevent their receiving the truth aids in spreading it, and so the work is moving along grandly and gloriously throughout the German empire, as well as in Switzerland, in Holland, Belgium, and throughout the Netherlands mission. There is perfect freedom there. The people are great scripture readers, Bible readers, and the work is spreading wonderfully.

The prospects are good. Thousands upon thousands of respectable people are inquiring into the truth of this thing called "Mormonism." In good old Scotland, where it used to be a very difficult thing to get the gospel into the minds of the people, a great many are being baptized. You know the Scotch are a very hard-headed race. I notice some Scotchmen in the congregation, but they will take it in good part, I am sure. It is a very hard thing to convince them. They are like the old Scotch lady: Certainly she was open to conviction, but she would like to see the man that could convict her. We find a good many there of the same kind, but if you once get them you have them for good; they are true and faithful. So in old Ireland. That has been a hard field for some time, but the gospel is now being preached there freely, and a great many are being baptized. Sometimes we get a little mobbing there: get some of the wild Irish after us, and they are pretty tough when you meet them; but in spite of all opposition the work of the Lord is going on. I am glad to tell some of my Welsh friends, who seem to think that Wales has been neglected, that after my arrival in Great Britain I went to the Bristol conference and learned there were no traveling elders in Wales. I felt that the time had come when it should be reopened. We sent elders there and they found some good inquiring people who received the truth. We have a half dozen elders or more laboring in South Wales. They are received with open arms. The gospel is flourishing in South Wales, and so throughout the British Mission, in every part thereof. There are people inquiring into the truth; and upon the continent and in South Africa a splendid work is being done. A great many people are embracing the gospel; branches of the Church are being organized and so the good work is going on. Also, among the sisters there, the women. About 46 Relief Societies have been organized. Sister Penrose organized most of them: and they are aiding the brethren sent into the ministry and are rejoicing in that which they have to do; and they are accomplishing a good and great work. Thank the Lord, He has so ordained it that "the man is not to be without the woman, nor the woman without the man, in the Lord." The sisters are doing their part, as well as the brethren, and everything looks encouraging in the missions there. I am very glad to be able to report this to-day.

Brother Rudger Clawson, one of the twelve apostles, has gone over there to succeed me, and he is laying right hold of the work. We had everything in good shape for him to receive the mission from my hands, so I was able to start for home after he had been there about a week; and I came just as I wanted to. The Lord heard my desire and prayer; and we came home almost like a streak of lightning. Leaving Liverpool at 10 o'clock at night on the 11th—that was on Saturday—we arrived here last Tuesday morning at 7:35, less than nine and a half days from Liverpool to

Salt Lake City! When the telegraph was first established here, I think one of the leading messages was, "What hath God wrought!" and I remembered that all the way on this quick journey from Liverpool to Salt Lake City. The first time I took that journey, I was thirty days on the sea in a rolling old tub, rocking back and forth on the sea, thirty days to New York; nine days on the train, two days up the river, and eleven weeks on the plains with an ox-team. Now I came through in less than nine and one-half days. What hath God wrought! What will He yet bring about? We are only at the beginning of the great things that God will bring to pass in this wonderful dispensation, the "dispensation of the fulness of times." He has commenced this work, and He will carry it on. We are simply His messengers, His servants. I know this as well as I know I am standing here. He has been with me. It is by His power that I have been sustained in the work that I have been able to do; and so with my brethren.

I rejoice in the prospects that lie before us. I know that this work will conquer: I know it will accomplish that which God has designed it to do, and I say this without any boasting, for without the Lord we could do but very little; but He is with us. "Zion prospers, all is well," as we have been singing here this afternoon. We are gathered together as the Zion of our God, and God will bring forth Zion in its might and in its strength. We might say with Isaiah of old, who beheld it in vision:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. * * * And the Gentiles shall come to thy light, and kings to the brightness of thy rising. (Isaiah 60: 1, 3.) "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. (Isaiah 60: 17.) I will beautify the place of my sanctuary; and make the place of my feet glorious."

This is Zion, "the pure in heart," that is what it means. I do not mean to say that we have arrived at that condition yet; but Zion, the Lord has shown us means the pure in heart; and wherever they are and are organized, congregated together, under the word of the Lord, there Zion will be. Some of our friends in the old world have laughed at our talking about Zion in America. "Why," they say, "Zion is at Jerusalem." They forget to read what there is in the Bible concerning the Zion at Jerusalem. When you go home, get your Bible and read the third chapter of Micah. In the latter part of that chapter we read: "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us." Now hear what follows: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the

forest." Continuing with the fourth chapter: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Well, the Lord has brought us up here into the heights of these mountains and established His holy temple; and there His ways and His will can be learned, not only in regard to these simple principles that I have talked a little about this afternoon, but those things necessary for the perfection of Zion, of her municipalities and institutions. Zion will grow and flourish in the mountains, and her influence shall go forth to the uttermost bounds of the earth. I am pleased to see all these wonderful improvements that have been made during my absence. In these I delight, and I give credit to all those who have been engaged in them. All these improvements are the beginning of things: and the sons of the aliens will be your plowmen and vine dressers, as Isaiah foresaw it. The Gentiles will help to build up Zion, not in the spirit of Zion, but their good works will redound to the glory of God and the building up of Zion. Let us give credit to every man for the good that he does, and God will see that we get credit for the good we do. There are many splendid institutions in the old world, for the comfort of those that are afflicted, for the sustenance of the poor, for the care of the blind, and the lame, and the halt. There are many grand and glorious benevolent institutions. God will bless those that are engaged in the work of building them up. We delight in all the good that there is throughout all the nations of the earth; we appreciate all, and would give credit to those that are engaged in such good works.

(To be continued.)

CONVENTION OF CONFERENCE PRESIDENTS.

(*Concluded from page 119.*)

Between the afternoon and evening sessions, President Walter P. Monson related the circumstances of his meeting with Mr. and Mrs. H. P. Freece, in Mr. W. T. Stead's office in London; and President Richard W. Young, Jr., told of his meeting Rev. D. H. C. Bartlett in Preston. President Monson said that he had received a letter during the previous week from Mr. Stead asking him if he would meet Mr. Freece at his (Stead's) home. President Monson answered in the affirmative, but later got a letter saying that Mr. Freece had to go to Denmark, and wouldn't be at liberty

to meet for discussion. A few days later, however, President Monson got another letter from Mr. Stead stating that an interview could likely be had at his office, setting the time for Wednesday last at 3: 30 p.m. President Monson was leaving London at 3:30 for Liverpool to be in attendance at this convention, but rather than miss the opportunity of meeting Mr. Freece in such favorable surroundings as Mr. Stead's office, he put off his trip until a later train. Brother E. F. Tout accompanied him to Mr. Stead's office, where they met Mr. Freece and his wife, besides Mr. Stead. Mr. Stead conducted the ceremonies and a very pleasant time for President Monson and Brother Tout resulted. As to how the other side enjoyed it, we haven't their version. The discussion went on at quite a rate, but wasn't finished in the time allotted and will be contined one day this coming week.

President Young had attended the meeting on Monday night in Preston where the Rev. Mr. Bartlett, delivered a denunciation of the "Mormons" and had tried to get an interview with Mr. Bartlett that night but without success. This notwithstanding Mr. Bartlett had said during his speech that he was informed there were "Mormon" agents in the congregation and that he would be pleased to grant them an interview at the close of the services. President Young did succeed, however, in getting an appointment with him at the hotel next morning, and a few questions were asked back and forth. It developed to President Young's conviction, that one reason Mr. Bartlett had not cared to discuss his subject at the hall was that the Lord Mayor was there and he (Bartlett) couldn't be so autocratic as he could be at the hotel, for at the hotel he was very stiff and brusque in contrast with his attitude the evening before. After this interview, Mr. Bartlett had given his version of it to a reporter. But, President Young was able to get a good article in defense in the *Lancashire Evening Times*, of the same day, and he felt encouraged.

The evening meeting began at 7 o'clock by singing, "Come, let us anew our journey pursue." Prayer by President Charles W. Porter. President Clawson urged that the business yet remaining on the table be expedited and that a further session be held on Friday. This was decided upon, and then the President submitted a question regarding the advisability of elders equipping themselves with certain books and wearing apparel on leaving home. He submitted a list of the things he thought they should have on starting from home, which with some modifications, was agreed upon as worthy of recommendation.

Some of the brethren reported that in their conferences a program of daily work had been adopted with success. Tracting was the leading item on these programs, but certain time was also set for letter writing and for discussions on doctrine and methods of procedure by the elders. It was the concensus of opinion that the matter of programs had best be regulated by each conference.

President Clawson spoke of circular letters, and asked presidents what disposition was made of them. These circular letters are those not marked to go into the "Book of Instructions," and should not go there, but still ought to be kept on hand. Most of the brethren had devised ways of caring for them, some giving a pigeon hole in their office desks and some having provided a sort of scrap book for the purpose of preserving the letters, while others had devoted a section in their filing cases.

President Clawson asked if anyone could suggest a means of discouraging elders from visiting in other conferences, outside of the conference in which they were laboring. The practice is extremely annoying and is seldom, if ever, conducive of good. He would like to see it stopped in some proper way. A motion prevailed that what is called the "Continental Rule," should also apply to visiting in other conferences within the British Mission. This rule requires that elders who go on visits shall be required to make up double time beyond what otherwise might be required of them. The President also gave the conference presidents to understand that any rules, made by them, to further the interests of their conferences, would be strictly honored and upheld by the Mission President.

Mention had been made during the day that we ought to have a group picture taken, but when submitted for the action of the convention, it was decided to have pictures taken but once a year.

Meeting closed by singing, "Lord dismiss us." Benediction by President Richard W. Young, Jr.

The meeting on Friday morning commenced at ten o'clock by singing, "Lo, the mighty God appearing." Prayer by President Samuel Cottam.

Some discussion was had relative to proper lodging accommodations for the elders, after which the question of settlement of accounts by the elders was brought up. Some of the brethren thought it would be a good idea to have a mission regulation appointing a day upon which they should be required to pay up their debts to the conferences, but the majority thought such things could be handled in each conference. Some rules governing that phase of the work were already in operation in most of the conferences and found to be practicable. It was decided, however, that elders should be required everywhere to settle up their accounts monthly.

President Clawson was asked to say what kinds of goods an elder could take home with him without being required to pay duty in the United States Customs House. The President stated that he would be allowed to take with him personal effects. In considering the laws, he stated that the Customs House laws were not likely made to cover small items of foreign purchase, but more especially to enable the officers to prevent wholesale fraud against the United States.

A motion prevailed that each conference president send to every other president a list of the meeting places in his conference, so that saints visiting from one conference to another may know where meetings are held, and the time.

In closing, President Clawson expressed his unbounded satisfaction with the results of these conventions. He said, "I have rejoiced exceedingly, and feel honored by your association." He spoke in high terms of the three presidents who were retiring and would sail for home on the morrow, Presidents Burt, Greenwood and King. In speaking of the selection of men to preside, he said that more often than not, the man who sought office was not the man for the place. Sometimes, when a change was to be made in the presidency of a conference, the saints, and even the elders, would have a man picked out, but it didn't follow that their choice would in the opinion of the Mission President, be the right one. "We are guided by the Spirit of the Lord in these matters. As for you who are here, I can say that none of you sought office." The President bespoke the support and confidence of the brethren and promised them his support and confidence in return.

The convention, after being in session over thirteen hours, came to a close with singing, "O ye mountains high," and prayer by Elder S. Norman Lee.

A Character Legacy.—With all its desire to get money, there are some things that the world honors very much more than it does the ability to get money. A New York City bank president died not long ago, and left his estate little money. It was refreshing and inspiring to read the comments of the secular papers on the man's life and character. One paper said of him: "His chief bequest to his sons was an absolutely clean record. He conducted the affairs of the bank solely in the interest of the depositors, whom he protected in times of stress, and of the stockholders, of whom he was but one of the many. Because he never did a dishonorable, mean, or unkindly act there has not been a discordant note in the sincere and universal tribute paid to his memory. His death marks a real loss to the community. It also affords a plain indication that character does count, after all." Yes, character counts after all, and before all. It is worth more than money, and is within the reach of those who fortunately lack the ability to make money. God withholds His best gifts from none of us.—*Sunday School Times.*

DELIBERATE long before thou consecrate a friend; and when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully and entertain him wisely; impart thy secrets boldly, and mingle thy thoughts with his; he is thy very self: and use him so; if thou firmly believe him faithful, thou makest him so.—F. QUARLES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 2, 1911.

IMPORTANT TO THE PEOPLE OF THE BRITISH ISLES.

THE readers of the *Star* will no doubt be deeply interested in the letter which is inserted below addressed by the First Presidency of the Church to the editor of the *London Evening Times* in answer to a note of enquiry. The said communication appeared in the *Evening Times* of Monday, February 20th, 1911. It is authoritative in character and defines the position of the Church of Jesus Christ of Latter-day Saints—its inception, its creed, its aims and purposes in a brief but lucid and unmistakable manner.

The pointed pronouncement of the Presidency, thus put forth, carries with it an unanswerable refutation of the slanderous and lying reports that have gone out to the people of Great Britain, directly, and to the people of the world, indirectly, concerning the Latter-day Saints. Our opponents would do well to give it the careful and thoughtful consideration which its importance amply justifies. Those who desire the truth will appreciate the candid, modest, straightforward, but comprehensive statement made by the highest authority in the Church.

RUDGER CLAWSON.

The letter as copied from the *London Evening Times* follows:

Salt Lake City, Utah,
February 6th, 1911.

Editor, *The Evening Times*,

Dear Sir:—In response to your letter of enquiry, dated January 18th, we offer the following statement: "The scope of the operations of our creed in Great Britain and Ireland," and "the doctrines we wish laid before the public," may thus be summarized: The operations of the work in which we and our missionaries are engaged, consist of an earnest and persistent propaganda which is not confined to any particular class or area but is to "every nation and kindred and tongue and people"; as it is the preaching of the gospel of the kingdom "for a witness to all nations" that the second advent of the world's Redeemer is near at hand. That gospel has been greatly perverted during past centuries but restored in its fulness by the angel spoken of in the Apocalypse (Rev. 14: 6, 7, corresponding with Matt. 24: 14.) It proclaims the opening of a new divine dispensation, that of "the fulness of times,

spoken of by all the holy prophets since the world began," (Eph. 1:9, 10.) The "creed" referred to is epitomized by the Prophet of the nineteenth century in

THE ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the Gospel are:—First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5 We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive Church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul,—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The establishment of the latter-day Zion on the American continent occasions the gathering of the Saints from all nations. This is not compulsory, and particularly under present conditions, is not urged, because it is desirable that our people shall remain in their native lands and form congregations of a permanent character to aid in the work of proselyting. There are many, however, who have relatives in Utah or who see opportunities there to better their temporal condition and therefore cannot be dissuaded from emigration. These are organized into companies, under competent direction, to protect them from fraud and render their journey safe and economical. They travel chiefly in families. Sometimes single persons, male and female, go with them for company. The Church does not in any instance furnish the passage money of a ticket for sea or land transportion. The individuals either have their own money, or it is given or lent to them by relatives in Utah. Nor does the Church offer inducements for emigration. It has no land to give or sell for such purposes, as popularly supposed.

The notion that young girls are enticed to go to Utah is another popular error. They are advised not to emigrate unless accompanied by some relative or relatives. The records kept at our office in Liverpool—295 Edge Lane—are open to inspection by proper persons and show the name, age, sex, condition, destination, etc., of every person emigrating through that office, and prove that which is here set forth, the majority being males, only a small percentage being girls between sixteen and twenty-five years of age, and these are either members of families emigrating or have proper certificates from relatives or families to whom they are going. The White Star and Dominion lines of steamers convey our passengers to the United States or Canada, and their books will substantiate these statements. The sensational stories circulated periodically to the contrary have no foundation in fact.

Our position on the marriage question is one on which much misinformation is current. We believe in the eternity of the marital covenant and condition when it is solemnized according to former Divine commandment, revealed anew in the present generation, being for time and eternity instead of merely until death. The plural marriages of the ancient patriarchs we regard as sacred to them and approved of God. Modern laws being opposed to their present practice and our creed directing obedience to secular law, this Church does not authorize or permit such unions, but since October, 1890, has forbidden them, not because they were then viewed as sinful, but because they were pronounced illegal by the highest judicial tribunal. They were made *Malum prohibitum*, if they were not *Malum in se*, and so this Church supports the State on this important matter. At no time, however, was polygamy or plural marriage practiced or permitted in the British Isles, nor was it entered into, even previous to the

time of its cessation, by any but a small percentage of the Latter-day Saints.

Further particulars concerning our doctrines, practices, organization, history, prospects, the resources of our community, with literature on doctrinal points, can be obtained on application to President Rudger Clawson at the headquarters of our European Mission, 295 Edge Lane, Liverpool, England. We have nothing to conceal, either as to our faith or our works, but are pleased to give correct information to all who desire to know the truth. We testify before Almighty God and all mankind that the Lord, through Joseph Smith the martyred Seer of the nineteenth century, has commenced the great work of the latter days and that he will bring it in due time to a glorious consummation; and we subscribe ourselves,

Yours very respectfully,
JOSEPH F. SMITH,
ANTHON H. LUND,
JOHN HENRY SMITH.

First Presidency of the Church of Jesus Christ of Latter-day Saints.

Special Notice.—The editorial in to-day's issue of the *Star* is being published at this office as a tract, and can be obtained at one shilling and threepence per thousand.

TO PRESIDENTS OF RELIEF SOCIETIES IN THE BRITISH MISSION.

THE annual day of the Relief Society, March 17th, is drawing near. This is justly regarded as an important recurrence by the general presiding authorities, as well as the members, of this influential auxiliary organization. In a circular letter dated February 11th, 1911, issued by the General Presidency of the Relief Society in Zion, these words occur:

"It should be a day of rejoicing and thanksgiving in remembrance of what transpired sixty-nine years ago when the Prophet Joseph Smith organized this society in the City of Nauvoo, Illinois, and that it has all these years preserved its identity distinctively and retained its influence with the sisters and is known the world over for its charitable and philanthropic endeavors.

"As a society we may be and are conscious of shortcomings and some failures, yet we know that much that has been done is of that nature and quality of serving others that is not apparent to the multitude, and cannot be recorded in dollars and cents. The devotion and faithfulness of the women of Zion engaged in this noble calling cannot be questioned, and we commend their untiring

labors in the various localities throughout the world so far as it is possible to obtain information concerning the duties fulfilled; we find they are never weary in well doing and are trying to follow the Golden Rule, 'Do unto others as ye would they should do unto you?'

"The annual day should be observed in such a way as to make it significant of the aim and progress of the organization; by that which will tend to advancement along the lines of education in motherhood, and inspire noble thoughts and strengthen the faith of the youth of Zion; short addresses or remarks, good music, vocal and instrumental, always encouraging home talent as well as those kindly feelings that help to make social or religious gatherings successful. A spirit of cheerfulness and good fellowship nearly always characterizes Relief Society parties.

"The annual fee of ten cent donation should not be neglected, as it is the only means the Executive Board has to defray the expenses of the General Society in all its various labors at home and abroad in the interests of this great work of charity and benevolence."

We heartily endorse the foregoing appropriate and timely suggestions, and commend them to your careful and prompt attention. Let the Relief Societies of Great Britain celebrate the annual day with a heartiness and fervor that will be productive of lasting good.

Send the annual fees to the Liverpool office and we will forward them to the treasurer in Zion.

RUDGER CLAWSON.

N. B.—An annual report blank for 1910 will be made to the various Relief Societies in the British Mission through the conference presidents.

The presidency of each society should give the matter prompt and careful attention by having the reports properly made up and sent without delay to the Liverpool office, where they will be compiled and forwarded to the general secretary at Salt Lake City. This is important and should not be passed over or neglected.

RUDGER CLAWSON.

FROM THE MISSION FIELD.

Baptisms.—On Monday February 20th, 1911, a baptismal service was held in Sheffield (Sheffield conference), at which thirteen persons were baptised. About two hundred people were there to witness the ceremony. Those officiating were Elders Albert McCann, Seth Budge, William S. Thorley, and Charles L. Johnson.

Branch Conference.—On February 19th, 1911, a branch conference was held at York (Hull conference) of two sessions. There were present President J. S. McCann, Elders J. T. Bigler, S. P. Jones, E. Williams, William C. England, and H. B. Harris. At the afternoon session Elder W. C. England presented the general and local authorities, who were sustained unanimously. Elder E. Williams spoke for a short time and bore testimony to the truthfulness of the latter-day work. He also sang a beautiful solo, "Face to Face." Elder J. T. Bigler explained the kind of God we worship, and the reason for doing so on the first day of the week. President J. S. McCann addressed the congregation, exhorting them to good work; also showing the necessity of obedience. At the evening session, Elder S. P. Jones gave an interesting address on the destiny of man, showing where he came from and what he came for, also what he must do while here. Another solo was sung by Elder Williams, "A Mormon Boy." President J. S. McCann then referred to the present agitation concerning the Latter-day Saints, and said that persecutions were promised us by the prophets of all dispensations, but that if we are faithful they can do us no harm. Every seat was taken, and all present seemed to enjoy the good spirit that prevailed.

The Bradford branch held a reunion on Saturday, February 18th, 1911, at which about one hundred and fifty saints enjoyed a "tea" and concert. An excellent program was rendered, and a delicious "tea" was served under the auspices of the Relief Society. The reunion was successful in stimulating greater interest among the members of the branch.

On Sunday, February 19th, 1911, at Westgate New Hall, the Bradford branch (Leeds conference) held its annual branch conference. President E. S. Horsley, Sister Eliza B. Horsley, Elders E. C. Rich, Alexander Anderson, and Charles J. Parry were present. At the afternoon session about sixty people assembled to hear the reports of the various auxilary organizations and to sustain the officers of the Church. The voting was unanimous, and the reports showed an improved condition in the branch. At the evening service there were about one hundred and twenty present. Elder E. C. Rich of the Halifax branch, gave an excellent address upon the "Apostasy." Sister Lily J. Baird, who is visiting relatives in Bradford with her husband, William E. Baird of Salt Lake City, sang a solo. Conference President E. S. Horsley offered valuable instruction and encouragement to the saints. The conference was thoroughly enjoyed by all present, and displayed the fact that progress is being made in Bradford.

District Meetings.—At "Deseret," High Road, South Tottenham, London, President W. P. Monson and sixteen traveling elders of the conference met in district meeting. The first session convened at 2:30 p.m. After welcoming those present, President Monson

presented the general and local officers of the Church for their approval. President J. H. Blasdell of the South London branch reported it to be in a flourishing condition, and spoke upon the fulfillment of prophecy, and prophecy yet to be fulfilled. Elder J. H. Saville also favorably reported the North London branch, and spoke upon the first principles of the gospel. Elder J. H. Carter was pleased with the opportunity of bearing his testimony to the truthfulness of the gospel. At 6:30 p.m., the meeting convened with an increased attendance. Elder E. L. McMurrin gave a talk upon obedience, showing that it is an essential requisite to obtain the blessings of the Lord. Brother E. F. Tout spoke for a short time upon salvation for the dead, showing that this principle was well understood in former days, and as the true gospel has been established upon the earth in these days so this principle has been revealed. President W. P. Monson occupied the remainder of the time in showing what the gifts of the Spirit are, and that they are in the Church to-day; also how impossible it is for us to find out God and Christ without revelation. During the sessions, vocal selections were rendered by Brother E. F. Tout and company, Madame Blankhurst and Winifred Beresford. Between the sessions, refreshments were served under the direction of the North London Relief Society.

On Sunday, January 29th, 1911, a district meeting for the eastern part of Kent (London conference) was held in Templar Hall, Biggin Street, Dover, at 2:30 and 6:30 p.m., President Walter P. Monson presiding. The sacrament was administered and the general and local authorities sustained. President Edwin Clifford reported Ashford district, and Elder John G. Darley told how he was laboring to get the gospel before the people of Dover. Elder Albert E. Read explained why he was a "Mormon." President Monson said: "The religion of the Latter-day Saints is progressive. People manifest more confidence in the press than the Bible." Told how we are saved by grace. Between afternoon and evening service a lunch was served by the sisters of Dover. At the evening service Elder John M. Richards, clerk of conference, set forth the gospel as taught by Christ and His apostles, faith, repentance and baptism. By request President Monson sang a solo, followed by remarks from Elder George E. Anderson. President Monson referred to the articles in the press as an insult to the women of England. Explained the object of the "Mormon" missionaries in England and elsewhere, and the principles they were advocating. There was a good attendance of saints, friends and investigators.

A district meeting was held in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), Sunday, February 19th, 1911. Upwards of two hundred and fifty people were in attendance, many of whom were strangers. We were favored with having Brother Benjamin R. Birchall with us, who gave two excellent addresses on "Mor-

monism." All expressed themselves as having had a rare spiritual feast.

Successful Socials.—On Tuesday evening, February 14th, 1911, the saints and friends of the Hull branch (Hull conference) met at Foresters' Hall in a social gathering, in honor of President Thomas E. King. After listening to a delightful program and partaking of light refreshments, the rest of the evening was spent in various games. To show their love and respect for President King, the saints, friends and elders presented him with a nice traveling rug. Several elders from other branches were present.

A tea and social was held in the Neville Street Church, Oldham (Manchester conference), on Saturday, February 18th, 1911, at which we had over a hundred saints and friends. A fine program was rendered. A little over £2 10s. was taken. After expenses are paid the remainder will be used for the benefit of the Oldham branch.

A successful entertainment was held by the saints of the Carlisle branch (Newcastle conference), on the evening of February 20th, 1911, at 47 Scotch Street. The hall was filled to its utmost capacity with saints and friends, and a very good program was rendered of songs, recitations, dialogues, etc. Many strangers were present and spoke highly of the party.

A successful social was given by the Watford branch (London conference) in the Cash Bakery Hall, St. Albans, Watford, on February 1st, 1911. President Monson and wife, and also a number of elders were present. A very interesting program was rendered by saints and friends, consisting of singing, recitations, etc. At nine o'clock there was an interval in the program, during which refreshments were served. A few orderly games were participated in during the evening. President Monson, before leaving for London, addressed the assembly in a few choice words suitable to the occasion.

Monday evening, February 13th, 1911, an enjoyable social was held in the Latter-day Saints' meeting room, Burnley (Liverpool conference). Many saints and friends assembled to do honor to Elder Walter H. Ludlow and wife, previous to their departure for home. A very interesting program was rendered. As a token of respect and esteem our departing friends were given a handsome carving set by members and friends of the branch.

On Wednesday evening, February 15th, 1911, about fifty saints and friends of the Cheltenham branch (Bristol conference) met at the Imperial Rooms, Promenade, where an interesting program was carried out, after which a delicious luncheon was served. The evening's entertainment was interspersed with games and guessing contests participated in by all present. Prizes were awarded the successful guessers. A good spirit prevailed, making the event an enjoyable social affair, as well as a means of promoting unity.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XV. The Melchisedek Priesthood.

Text: We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—*Articles of Faith*, 6.

I. Why so Named.

1. After Melchisedek, king of Salem, and priest of the most high God (Hebrews 7: 1-17; compare Genesis 14: 18, 19; B. of M., Alma 13: 17-20.
2. Formerly known as the Holy Priesthood after the order of the Son of God (Doc. and Cov. 107: 1-5.)

II. Power and Authority of the Melchisedek Priesthood.

1. The higher or greater order of priesthood (Doc. and Cov. 107: 8, 18, 19, 64, 67.)
2. Holding the keys of all the spiritual blessings of the Church.
3. Specific offices comprised (Doc. and Cov. 107: 6-19.) (a) Elders. (b) Seventies. (c) High Priests. (d) Patriarchs. (e) Apostles.

Study in detail the duties pertaining to each of these offices.

III. Quorum Organizations in the Melchisedek Priesthood.

1. The Elders quorum (Doc. and Cov. 20: 38-45; 107: 11, 12, 89.) (a) Comprising ninety-six elders. (b) Duties of an elder (Doc. and Cov. 20: 45; compare 46: 2.)
2. The Seventies' quorum. (a) Comprising seventy members, including seven presidents. (b) To act under the direction of the apostles (Doc. and Cov. 107: 34, 35, 97, 98.)
3. The High Priests' quorum. (a) A stake organization. (b) Membership not limited as to number (Doc. and Cov. 107; 10; 124: 134, 135.)

IV. The Melchisedek Priesthood Restored in this Dispensation. (Doc. and Cov. 27: 12.)

Restoration affected through Peter, James, and John, who held the presidency of this priesthood after the departure of Jesus Christ in former days.

General reference: "The Articles of Faith," Lecture XI.

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